the lower their conceptions of God. The higher they were in the scale of human development, the higher their conceptions of God. Illustrations would be as endless as it is needless. Suffice it to say that as men have a two-fold nature, the animal and the spiritual, as already stated in the preceding chapter, so long as the animal predominated and the spiritual remained subordinate or dormant, the anthropomorphism would necessarily be gross and the conceptions of God would correspond to the animal side of human nature. But when the spiritual side became developed in Reason, Conscience and love, the older conceptions of God would begin to appear gross and unworthy, would be necessarily denounced and cast away to make room for higher and higher conceptions. So that, speaking generally, it is true that higher religions, higher thoughts about God, have been invariably accompanied by the rejection of anthropomorphic conceptions which had come to be regarded as gross and only gross when compared with more spiritual ideas.

Our ascribing to God all that is highest, purest, noblest and sublimest in our experience, stands for true anthropomorphism and forms part of true religion.

On the other
hand, to impute to Him our limitations and
weaknesses,
our frailties and foibles, our abominations
and impurities,
represents false anthropomorphism and
leads to false religion.
That religious teaching which outrages
human nature and
represents God in the worst of human
passions is not merely
false but wicked anthropomorphism and
must be eschewed.

'To return to our theme, when, the Rishis
proclaimed
God as formless and at the same time
described Him as a
"*Person* with a thousand heads, of thousand
eyes and a
thousand feet " (Svetesvatara), they used
only a figurative or
poetic language to express His
Omnipotence, Omniscience
and All-Pervasiveness. Needless to state
that this anthropo-
morphic instinct is universal. The mpst
uninstructed and